liast upon him, writing thus, that **Hesiod'g love** was **o ovpavtoc tpMCt oc *c«*i ©»c* o yap t£ 'A^pa&Vitc vMircpoc «*w** Thfe heavenly **love, which** in also God ; that other **love, that was born of Venua, he-ing jotuor.— But Joannes Diaconus; **pwr** 81 twau-

Qa voirria**$_f$ ***ou*** rov **rite 'A^wSirijc troJSa, yap riic** |*t~ rf>oc jw^iffw **yiyoiivcac owroc wapcryf ra< J** «XX iiAAcn* ra»a

wpicr|3iryivJif If turn* ciiiicu S« rijn

iyK«ricrff«f|«ivtv **iccvi|rcici|v amicv <Ara<rr^> rw** <n«rciiy.** **By lovo here** (Slilth he)$_t$ we must not **understand Venus'8 «on, whose** mother was as yet **unborn,** but another **more an cient** love, **which** I take to be the

or

principle of motion, naturally inserted **into thingft. — Where,** though lie do not seem to love **to** be God **himself, yet** he conceives it to be an active principle **in the** universe **derived** from God, and not from matter. **But this opinion** will be further **confirmed** afterward.

The next considerable appearance of a **multitude of** -self-existent deities, to **be in the nian** thirty gods and **&ons, which have been** taken by some for such; but it in certain, **that** these **were** all **of** them, save one, generated; they being da-rived by that fantastic **deviser of them, from** self-originated deity$_p$ called Bytfitti, For **thug . si, Epiphanius informs us,**

ctpul.fi, **104. o5roc ©*oT)c *f«*** Alette **ical** tum.t.opcr.

Tl-

IliiS

(Valentinus) woul.d also **introduce** thirty aeons, and heavens, the first **of which is By thus ;** —he meaning thereby an

unfathomable depth
profundity ; and therefore, this
Called by him, d *awrmtw*
***K^ix0ffV»o^Laot^vnr^^* the**
highest and ineffable Father,
We do **indent acknowledge, that there**